

THE
CONVERTED CATHOLIC.

"When thou art converted, strengthen thy brethren."

VOL. IV.
JANUARY TO DECEMBER, 1887.

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JAMES A. O'CONNOR,
60 BIBLE HOUSE,
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THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

Vol. IV.

JANUARY, 1887.

No. I.

EDITORIAL NOTES.

THE ARTICLE BY OUR FRIEND AND brother, Rev. John C. Collins, on pages 28 and 29, expresses all that we could say—no, not quite all, but much of what we would like to say to our subscribers and friends about increasing our circulation. There is no more practical way of helping this work than that suggested by our brother. He is not only a successful worker himself as pastor and superintendent of the Gospel Union in New Haven, of which the well-beloved Hiram Camp is president, but he knows how to set many others to work also. Our prayer to God is that he might be equally successful in this noble effort to increase the circulation of THE CONVERTED CATHOLIC. All who say amen to this will please write to us and say what they can do to carry out his suggestion. Read his article and then write to us.

THE LENGTH OF THE ARTICLE, "The Priest in the Family," on page 23, must not deter our readers from perusing it.

Cardinal Manning defends the decep-

tion practiced by the Romish priesthood. He appeals to the "liberty of conscience" which should be accorded to every person over seven years of age. But Roman Catholics are not free to exercise this liberty. No woman can call her conscience her own who cannot use her "private judgment," must submit to the dictation of a priest and obey him rather than the husband to whom she swore allegiance. In his "Sermons on Religious Subjects," published by Burns & Oates in 1873 Cardinal Manning describes the Pope as saying: "*I claim to be the supreme judge on earth and director of the consciences of all men—of the peasant and the prince; of the household that lives in privacy and the legislature that makes laws for kingdoms.*"

Roman Catholic writers pretend that liberty of conscience is enjoyed by those alone who believe each and every particular doctrine of their Church.

WE HOPE THAT ALL OUR FRIENDS will help us to make THE CONVERTED CATHOLIC a great success this year.

THE FOLLOWING LETTER IS ONLY ONE of many received from most worthy Christians who are really unable to pay for THE CONVERTED CATHOLIC, but who do the best kind of missionary work in circulating it. Such persons we have placed on our free list. Are there not many of our readers who would like to help in sending the Magazine to their Roman Catholic neighbors who would be benefited by it? And others, we doubt not, would like to send it to Roman Catholic Priests? We shall open a "Free List Fund," and those desiring to contribute to it can forward any amount they please. We have a list of all the priests in the United States, Canada, and Great Britain—nearly 20,000, and we would like to send each some copies during the year. No one can estimate the good that would result from such distribution. We know more than one priest who has been led to seek the truth by a perusal of some copies. As the lady who writes the following letter has done, and can do great good by distributing copies, we intend to send her as many each month as she can use.

—, Mass., Dec. 23, 1886.

DEAR BROTHER O'CONNOR:

I know it is late in the year to send the subscription for 1886. I have been in poor health for the past year, so money has not been very plenty with me. I enclose you one dollar to pay for this year. I am very sorry to say I cannot continue to take your highly esteemed publication. I have been greatly pleased in reading it, and have been led to praise God for such men as Father O'Connor. I shall take THE CONVERTED CATHOLIC again as soon as my finances will allow.

I have sent the most of my magazines to Mr. E. M., Brook Village, N. S. They were the first CONVERTED CATHOLICS he had ever seen. Oh! how I praised God when I received a letter from him telling me of his conversion and how he joined the Presbyterian church. I shall continue to pray for you and your work.

Yours in the love of Christ,

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LAST YEAR REV. J. E. DUCLOS, WHO had been a student in Union Seminary, kindly assisted us in the services at the Masonic Temple. He was a fine singer and an eloquent preacher, and took great interest in the services. Last June he accepted a call to a church in Joliette Canada, and the following testimony, which we translate from the *Montreal Aurore*, of a recent date, shows that he continues his interest in the conversion of Catholics:

To the Parish Priest of Joliette:

I, the undersigned, having recognized the great errors of the Church of Rome, withdraw myself from your congregation and renounce its guardianship. As I have read and meditated upon the grand truths of the Gospel, I have discovered the false doctrines which you teach. For instance, you say and maintain that the host is the body and blood of God. What a lie, and what a sign of hypocrisy. I am not able to enumerate all the follies and nonsensical things which I unfortunately believed for a long time, but God by his great mercy has opened my eyes and delivered me from your superstitions.

May God enlighten you and your parishioners so that you, and they shall come to the knowledge of his light.

I remain, your friend,

JOSEPH SAVIGNAC.

Witnesses: J. E. Duclos and Francis Rondeau.

FATHER MCGLYNN DEPOSED.

EDITORIAL.

We have delayed this number of *THE CONVERTED CATHOLIC* to note the issue of Father McGlynn's case. The report of the services in Masonic Temple, on pages 7-12, covers the case up to the first week in January. Rev. Dr. McGlynn is now not only a priest without a parish, but he is a suspended priest, with all that that implies. What is he going to do? From the Roman Catholic standpoint he cannot be punished more severely. The days are not long gone by when he could be inveigled to Rome and imprisoned, and even now if he should go to Rome to plead his cause before the Propaganda, obstacles would be thrown in his way that would cause delay and consequent expense. If not able to meet the heavy expenses of a trial before the Roman Curia, he would be told to retire to a monastery until the case was decided on its merits. Once inside a monastery, that would be the last of him.

The Associated Press sent out a report of the meeting in Masonic Temple, Dec. 12, which was published next day in the leading daily papers of the United States, except those in New York city. Reporters from the city papers were present, and we have no doubt handed in their reports; but the wise editors suppressed them. The Baltimore papers published the report, and when a correspondent of the New York *World* called on Cardinal Gibbons in reference to it, the following scene occurred, as reported in the *World*, Dec. 14:

The correspondent said:

"There is a report to the effect that the Rev. James A. O'Connor, of the Reformed Catholic Church, New York, in his sermon of last night, said that the influence of the Propaganda is so great that a priest could be imprisoned for years and his friends know nothing of his whereabouts."

The Cardinal's usual placid manner seemed to have received a shock as though given by a galvanic battery at this assertion, and he quickly answered:

"It is utterly false. I do not know a single instance where a priest has ever been confined to any prison, retreat, or anything of the sort. I cannot understand how any one can make such a statement as that. There is no restraint put upon a priest except the ties that bind us together, which is the law of God."

The statement we made was that until the Pope's temporal power was abolished in 1870, priests and even bishops who incurred ecclesiastical censure were imprisoned if they persisted in their contumacy.

Is that "utterly false," Mr. Cardinal? There is not a priest in the United States but knows it is literally true. We speak from an experience of eight years among them. It is part of the history of the Church of Rome, which, because it can no longer exercise such power, it would wish blotted out.

We wrote a letter to the *World* disproving this statement, but the editor did not see fit to print it. Is it because he did not wish to offend the Cardinal?

In our next issue we shall begin the publication of a series of letters to Cardinal Gibbons, after the manner of the "Letters to Cardinal McCloskey," and, God willing, the letter which the New York *World* rejected shall be the first.

"The Converted Catholic," "The Catholic Review," the House of Refuge, and L. B. Binsse.

In our last issue we published L. B. Binsse's letter to the *Catholic Review*, attacking the House of Refuge and THE CONVERTED CATHOLIC. Mr. Binsse is a retired business man, who now makes it his business to attack everything that stands in the way of the triumphant march of Popery over the fair continent of America. In his latter days, when he has nothing else to do, he has constituted himself the champion of Popery in the institutions of the State. The House of Refuge, to which the young criminals and vagrants of the city are committed by the police justices, is an undenominational and unsectarian institution, as the laws of the State require, where plain Gospel services are held by a resident chaplain every Sunday. Rev. Dr. Steele, the present chaplain, is a godly man, who was a Methodist minister before he was elected by the managers of the Refuge to this position. Like all Methodist preachers, he stands before his young hearers and tells them of Jesus and his love.

This does not suit Mr. Binsse and the *Catholic Review*, who want "Freedom of Worship," that is, freedom to tell the poor boys and girls about the Virgin Mary and the saints, and how salvation can be had through them. Mr. Binsse wants his friends the Jesuits to have control there, that they might introduce the "beads" instead of the Bible, "penance" instead of pardon for sin, "the sacrifice of the mass" instead of the atoning sacrifice of Christ.

This Mr. Binsse is known in New York as a "lay Jesuit," or a layman who volunteers to walk in the ways that are dark and resort to the tricks that are vain of his astute masters. Lord Robert Montague has shown in his great work, "Recent Events and a Clue to their Solution," how the Jesuits worm themselves into the London press. They would like to do the same in New York. In pursuance of this Jesuitical policy, Mr. Binsse followed up his letter to the *Catholic Review*, of Nov. 27, with a letter to the New York *Tribune*, of Dec. 13, which drew forth the following reply in the *Tribune* of Dec. 27:

To the Editor of the Tribune:

60 BIBLE, HOUSE,
New York, Dec. 14, 1886. }

SIR.—In your issue of yesterday Mr. Louis B. Binsse while giving a long history of the Catholic Union's attacks on the House of Refuge, challenges Mr. Nathaniel Jarvis, Jr., to "deny that a monthly, called THE CONVERTED CATHOLIC, published by an apostate priest, which is full of the vilest attacks on the Catholic faith, has been taken by the House of Refuge and paid for the same as *The Catholic Review* is paid for, and left in the reading room for all to read."

Not speaking for Mr. Jarvis, whom I have not the honor of knowing, but as the "apostate priest" and publisher of the monthly magazine referred to, may I ask the courtesy of your columns to say that THE CONVERTED CATHOLIC claims and exercises the right to be read and paid for in all parts of the United States the same as *The Catholic Review* does. If Mr. Binsse denies this right, or would seek to prevent it, he should adopt some other method than denunciation in your columns.

When he says THE CONVERTED CATHOLIC is "full of the vilest attacks on the Roman Catholic faith," he displays his ignorance of its contents. But this is only on a par with his attacks on the House of Refuge, which he confesses he "never visited."

A careful perusal of THE CONVERTED CATHOLIC every month would convince him and all fair-minded persons that while its "attacks" on the Roman Catholic faith are not "vile," they are bright, logical, and imbued with a Christian spirit. The use of such terms as "apostate priests" and "vile attacks on the Catholic faith" is becoming frequent in the Roman Catholic papers for which Mr. Binsse writes, but when he introduces them in his communications to the *Tribune*, he should bear in mind that he addresses a different class of readers. Personal abuse of his opponents may be according to the fitness of things in his own papers, if the readers of those journals like that sort of thing, but when he attempts to cast a slur upon me personally in the columns of a paper of the high character of the *Tribune*, and reflects on the character of the magazine which I publish, I beg leave to protest.

Descending to personal abuse will not help Mr. Binsse or the Catholic Union, of which he is president, to gain control of the House of Refuge. But if he will follow the plan I here outline, he will do more good to his co-religionists than if he had the management of all the State institutions. Let him and the other members of the Catholic Union go into the homes of the Roman Catholics in the tenement houses in this city, and teach the parents how to keep their children out of the House of Refuge; let them

gather parents and children into the many Roman Catholic churches and schools in the evenings, and teach them sound evangelical doctrine and inculcate good morals; let them present before these neglected ones the religion of Christ as a power able to save to the uttermost, and to build up, strengthen and preserve his followers, and they need not be so much concerned about the management of the House of Refuge and other reformatories of the State.

Statistics show that Roman Catholics largely predominate in these institutions. Keep them out of such places, Mr. Binsse, as I am trying to do by preaching repentance toward God and faith in Christ, and you will be more blessed and happier than you are in your present occupation of indicting letters abusing those who are trying to do good, even if they are "heretics and apostates."

JAMES A. O'CONNOR,
Editor of THE CONVERTED CATHOLIC,

The following letter is only one of many received in reference to Mr. Binsse's ill-tempered effusion:

TROY, N. Y., Dec. 28, 1886.

DEAR MR. O'CONNOR.—I have just read your letter to Mr. Binsse, in yesterday's *Tribune*, and I wish to express the great pleasure it gave me. While it is justly severe, it is marked by a Christian spirit, and I think cannot fail to do good and reach a great many who do not care for your work.

My mother sent your November number of THE CONVERTED CATHOLIC to her friends in New York, hoping they would take an interest in the magazine, and they expressed themselves as much pleased with it.

M. I. A.

America for Americans.

On last Thanksgiving day the Rev. John P. Newman, D. D., LL. D., delivered a very remarkable sermon in Washington before an immense audience. We commend the following passages to our readers.

"An American, whether native or foreign-born accepts the bold venture of the fathers to segregate public education from the teachings of the church. There is no authority under the Constitution of the United States, there should be no authority in the constitution of any State, there should be no authority in the municipality of any part of the country, to impose religious instruction upon the childhood of America. You and I may tremble in the presence of this tremendous fact, but according to the organic law of our country, we know no class but citizens, no duty but the welfare of the people.

"The naturalized American must renounce all allegiance to foreign prince, potentate or government; in so doing he must reject the assumed superiority of any human grantor and assert the superiority of the individual citizen. . .

"To the individual Christian Christ is the head of the church. This is fundamental in our government. Here we have "a free church in a free country." Christianity had been supported by thrones in the old world. Religion had been enforced by armies and navies. All religionists may come and worship here, but their worship shall not infringe upon the worship of others nor work injury to the body politic. The typical American should set his face against all seeming alliance of Church and State. We say to the Holy Father, live in peace. Stay in Rome. Live on the banks of the Tiber. If you come here, you must be an American citizen, rejecting your doctrine of temporal power. You may come and be naturalized and be a voter, but we can have no temporal Popes here. I hold that under our laws of naturaliz-

ation, it is the duty of every cardinal, every archbishop, every priest and every monk, Franciscan or Jesuit, to solemnly renounce before God and the holy angels all political allegiance to the Pope as a temporal prince, who today is seeking to re establish diplomatic relations with England and other European nations in recognition of his temporal sovereignty. . . .

"And he is a true American citizen, whether foreign-born or native-born, who maintains, as an American institution, the Holy Sabbath day. He can call it Sunday, after the old pagan god, but he must rest on the seventh day, rest from toil, rest in the interest of the dignity of labor, rest as a discount upon capital, rest for intelligence, rest for domestic happiness, rest for pious culture. . . .

"Webster, our greatest expounder of constitutional law, did not hesitate to declare that Christianity—not Methodist Christianity, not Roman Catholic Christianity, nor Presbyterian Christianity—but Christianity as taught by the four Evangelists, is the recognized religion of this land. Those beautiful moralities that fell from the lips of the divine Son of God have been incorporated in the laws of our land."

The whole of this noble discourse has been printed in pamphlet form. We can supply copies at ten cents each.

The copy in our possession came to us "With the compliments of the author." We have reason to know that Dr. Newman warmly sympathizes with us in this work, though he, like many others, had an unpleasant experience with an ex-priest, who subsequently joined Dr. Fulton's Baptist Church in Brooklyn, and who could not be induced to do things "decently and in order," even by the good-hearted Dr. Fulton.

REFORMED CATHOLIC WORK

(Reported for The Converted Catholic.)

The services in Masonic Temple, New York, during December, were well attended and were of unusual interest. The large number of Roman Catholic men present received sound instruction from such clergymen as the Rev. John C. Collins of New Haven, Conn., Rev. Geo. C. Needham, the well-known evangelist; Rev. Dr. Mason Gallagher, of Brooklyn, besides Father O'Connor himself. Roman Catholics can always be detected at the services by their timidity and constraint. Sometimes they manifest disapproval, but more frequently they show that they are pleased by what has been said by the preachers. Moody and Sankey Gospel Hymns are handed to each one on entering the hall, and first come first served is the rule as to the best seats. Over 500 hymn books have been used up during last year, many of them having been taken away at the services, and it is to be feared no equivalent was deposited in the collection baskets. Hymn books cost money, but many persons who attend these services seem to think that, like the salvation that is preached there, the books are also free. At all events they help themselves. May God grant they will help themselves to the free gift of the Saviour's love. Special efforts were put forth, by handbills, notices in the papers, etc., to bring the Roman Catholics to the services, and they were successful. If such methods could be adopted for every service, the same large attendance could be secured. The printing of handbills, however, demands money, and a "Religious Notice" of a few lines in the New York

papers costs fifty cents each. Great good can be done by special invitations to the Roman Catholics, and when once they are inside the church or hall, the power of God's truth will prevail over error and superstition.

Two Catholic priests attended the services many times during the month—one who sought to renounce Romanism and accept Christ as his only Saviour, and who made an effort to do so the previous Sunday, in response to the urgent appeal of the Rev. John C. Collins. The other priest was sitting in the audience, but accepted an invitation to come on the platform. He has an aversion to the superstitions of the Church of Rome, and privately denounces the Pope and bishops—but that is all. During the services these two priests heartily applauded the utterances of the preachers.

Sunday, Dec. 5, Rev. John C. Collins, Superintendent of the Gospel Union, New Haven, Conn., and Secretary of the Committee of Christian Workers, preached an excellent discourse on the power of the Gospel of Christ. Father O'Connor introduced him as one of the best converted Catholics he had known. Mr. Collins is a graduate of Yale College and of the Yale Divinity School. He has labored in New Haven among the neglected classes for the last ten years, instead of accepting a regular pastoral charge, and the Lord has wonderfully blessed his work.

After referring to his own conversion from the Roman Catholic Church, Mr. Collins said that many of his friends in New Haven were Roman Catholics and they knew that he had been converted from that faith; for he though American born was the son of an Irish-

man who would never lower his colors. He (the preacher) always confessed Christ before all men. He had frequent conversations on religious subjects with his Roman Catholic friends, gently yet firmly holding his own, yet with mutual respect. They often tried to get into bitter controversy with him, but when personal feeling was introduced he always told them he would take no part in that kind of discussion. Roman Catholics should not get angry when religious discussion is introduced in a Christian spirit. If the Church of Rome is right in faith and morals, free discussion will only benefit it. But if it is wrong and erroneous in doctrine and practice, different from the Bible, the people should be told so; they should not be allowed to believe what is false, or to accept as truth that which is erroneous and contrary to the Bible. Christians who really love their Lord and Saviour should be jealous of his glory and the truths he has taught, and not suffer error to be accepted as his truth. It is not only right, it is a duty for every Christian to combat the errors and deceptions that would make the word and promise of God of no effect. We must not give God a divided affection, or be fearful of offending men in confessing him. He must be confessed and his truths proclaimed before all men.

The priests as leaders in the Church of Rome are in strong contrast with the ministers of Christ in all Protestant Churches. The latter encourage, advise and in many cases compel their congregations to read the Bible, which contains the whole counsel of God, while the priests do not wish their people to read it. Many passages were quoted showing how the love of God for man shone through all its page s

and surely it could not but benefit the Roman Catholics to read such a book. The trouble with the priests was, that if the people read the Bible they would know how God could save them without the intervention of priests and bishops.

FATHER MCGLYNN'S CASE.

Sunday, Dec. 12, there was a very large attendance to hear Father O'Connor on the triangular fight between Father McGlynn, Archbishop Corrigan and the Pope. He read passages of the Scriptures explaining how men can be saved, and how they can know it, dwelling especially on the Priesthood of Christ and the sacrifice he offered once for all. The Roman Catholics naturally had confidence in their priests, whom they believed to be the instruments of God in their salvation. But it was strange that they had not equal confidence in the Son of God, whom they believed to be the Great High Priest. They are afraid of him because he is God. Yet he tells them to be of good cheer, to trust him, to believe in him, and they should become the sons of God. "As many as received him, to them he gave the power to become the sons of God, even to them that believe on his name" (John i. 12). The Roman Catholic priests might deceive many ignorant persons by pretended power to make them children of God by baptism, absolution, and other ceremonies. Intelligent people soon see through the deception. The Priesthood of Christ, as unfolded in the Scriptures, was forever, holy, undefiled, clothed with divine power. When he promises to make all who believe in him "sons of God," he has the power to do it. The priests of Rome have no power. The preacher was one for eight years, and he knows all about

the bogus "power of the priesthood."

There was a certain Roman Catholic priest in New York city in whom the public, Protestant and Catholic, were deeply interested at this time. Born of Irish Catholic parents in this city fifty years ago, young Edward McGlynn attended the public schools, and after going through the various grades, at the age of seventeen he was sent by Archbishop Hughes to Rome to prepare for the priesthood. He remained there seven years and was ordained a priest in 1860.

Returning to New York he was appointed by Archbishop Hughes assistant pastor of various churches and chaplain of the Military Post in Central Park, until in 1866 he succeeded Rev. Dr. Cummings as pastor of St. Stephen's Church on East Twenty-eight Street. Under his administration the Church became one of the most noted in New York. From the first Father McGlynn refused to establish parochial schools believing that the public schools of America where he had been educated were good enough for the children of all the Irish immigrants. For his manly stand in favor of the public schools he was subjected to severe criticism in the Roman Catholic press, but he persisted in his course, and to-day his church is the only large one in the city that has not a parochial school attached to it.

Father McGlynn has been active in all good works that interested the citizens of New York. He was the only Roman Catholic priest to be found standing on the same platform with Protestant ministers and other citizens advocating the claims of the Society for the Prevention of Vice, the Society for the Prevention of Cruelty to Children, etc.

No priest in America has been more respected by outsiders or better loved by his own people, and in all respects he has been true to the best interests of his country and his Church. He has been a good American citizen and he has tried to be a good Roman Catholic priest. The mistake of his life was that he imagined he could reconcile both positions. Now he realizes that they are diametrically opposed to each other. Because of his refusal to establish parochial schools and his liberal views generally he has been suspended by Archbishop Corrigan and ordered to go to Rome for further punishment.

It has been made to appear that his advocacy of Mr. Henry George's political views has been the cause of his suspension, but every one who knows any thing of the inside workings of the Roman Catholic Church is aware that a priest could not be suspended for holding any political views whatever. As far as politics have had anything to do with his case, the only action he took was to advise the Roman Catholic voters who had been followers of Tammany Hall to cast their votes for Mr. George for mayor. No doubt the present leaders of Tammany complained of this to Archbishop Corrigan and urged him to suppress McGlynn.

But if the latter had not been "insubordinate" on the school question neither Archbishop Corrigan nor all the bishops in America could suspend him. Many other priests of New York and indeed in all parts of the United States take more or less part in politics, and they do not thereby incur ecclesiastical censure; and it is notorious that all the political agitation in Ireland is the work of the priests and bishops. The public must not be blinded in this matter. By

making it appear that Father McGlynn is persecuted on account of Mr. George's land theories, the leaders of the Roman Church expect to gain the good will of the best people in the country. If they can put forward their Church as the seeming bulwark between socialism and the lawful ownership of property, they will have acquired an influence exceeding their most sanguine expectations.

As far back as the meeting of the Vatican Council in 1869-70, an effort was made to discipline Father McGlynn for his refusal to establish parochial schools, and a petition, instigated by James A. McMaster, the pervert to Romanism, was sent to Rome against McGlynn. Cardinal McCloskey who was then at the Council advised that McGlynn be let alone, and another and more potent influence was used in his favor. Father McGlynn's sister was married to a Mr. Oliver, an humble Irishman who became very wealthy in California, and who used part of this wealth in bestowing a pension of \$50,000 on the late Pope, Pius IX.

The Pope in return made him a Marquis, and this decorated Irishman continued the annual pension while the old Pope lived. McMaster, as editor of the *Freeman's Journal*, the then Catholic organ of New York, and the priests who were jealous of McGlynn, induced many bishops in Rome to favor their complaint against him; but the "Marquis" Oliver's \$50,000 a year had more "influence" with the Pope than their empty petition. While Mr. Oliver lived Father McGlynn could continue to act independently. It was known to every priest in America ten years ago that he could be made a bishop if he would bring himself to suppress his sentiments on the school question. He is an abler

man than any bishop in the United States; he has a noble heart, which few of them possess; and he has a love for the poor, which is not shared by any of them. His abilities were not only shining and brilliant in the pulpit, and on the public platform, but in learning and scholarship, in morals and manners, he was far above the average of Roman Catholic bishops. But Mr. Oliver died last year, and as his California gold mine can no longer be "worked" by the present Pope (to whom Pius the Ninth's pension was transferred), McGlynn has been suspended.

What will he do? Will he go to Rome and crook the pregnant hinges of the knee that thrift and safety may follow fawning? Or rather will he be true to his own conscience and his manhood as a free-born American, and defy the Papal power? No one can answer these questions. Time alone can tell. If he were a younger man great things might be expected of him, even the severance of all connection with the Roman Church, but at fifty years of age men rarely take such a radical step. He has been twenty-six years a priest, offering up idolatrous sacrifices, giving absolutions for sins and discharging all the other peculiar duties of a Romish priest. He is ignorant of any other form of religion. Amid all his stores of learning, the Bible has been neglected. Like all priests he has not encouraged his people to read it. Can he turn to it now and find in it the strength, power and courage that enabled Luther, Calvin, John Knox, Gavazzi and hundreds of other priests to come out of Rome? By the grace of God he can, and if he takes the first step by renouncing Popery, the way will be open for God's grace to do its effectual work.

In conclusion, Father O'Connor offered a fervent prayer for Father McGlynn, that the divine truth might be revealed to him, that he might know there is salvation outside the pale of Rome, and that he might become a leader in the holy war that is being waged in the Reformed Catholic work against the deceptions and iniquities of the Papal Church. May he be converted to Jesus, and his good heart, his bright intellect, his eloquent tongue, and his manly bearing, all consecrated to Christ, will achieve victories for God and humanity in this country such as we have not yet witnessed. As the Irish people love him more than all the other priests combined, so may he lead them into the true knowledge and love of the Saviour who is now covered up by meaningless ceremonies. No priest in America ever had the opportunity that is now presented to him to break the shackles of Rome and be a free man, and lead his people into the freedom of the children of God. God grant him grace, strength and courage to avail himself of it!

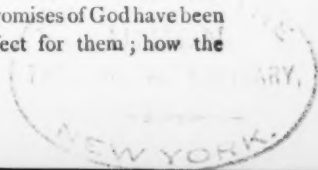
EMANCIPATION OF THE IRISH CATHOLICS IN AMERICA.

Sunday Dec. 26, Father O'Connor preached and in the course of his sermon again referred to the case of Father McGlynn. As before, efforts had been made to bring the Catholics to the meeting, and they were entirely successful. The preacher welcomed them, and said he wished Father McGlynn was present to preach to them the good tidings of salvation. That is all that is left to him now, as he has been suspended from all his priestly functions. He cannot say mass nor hear confessions, nor minister to the sick and dying; but if he will cast aside his "breviary," and take the Bible in his hand he can tell the

people how the Lord will save their souls without any of these things. Whether he will be true to his own conscience and emancipate himself from Popery or relapse into slavery, his conflict with Rome is likely to lead to important results.

Thousands of Irish Catholics look to him as their leader, and if he is disciplined by the Pope in addition to his suspension by Archbishop Corrigan, they will turn away from the Roman Church. Whither shall they go? The Protestant Churches make no sign to welcome them; they have not been trained in Protestant or Christian ways; and could not be acceptable in any Church without such training. Who will lead them into the fold of Christ? Whither shall they turn? If the Protestant churches be not quite ready to say to them, "Come out of that Babylon, and come in and dwell with us in the house of the Lord," the Socialist and Anarchist assemblies are open to them, and they will be made heartily welcome there.

Now, the Irish Catholics, unlike the Catholics of continental Europe who have come to this country—Germans, French, Hungarians, Poles, Bohemians etc.—are neither Socialists nor Anarchists, but they are losing faith in the old Church that has been to them the only door to a future life, and there is danger that they will swing over, like the pendulum, to the other extreme, and become pure materialists. The preacher said he had no fear that the Irish would become atheists; but when they see by their growing intelligence how they have been deceived regarding God and the way of salvation; how the Word of God has been withheld from them; how the promises of God have been made of no effect for them; how the



Virgin Mary and "saints," who had been presented to them as potent factors in their salvation, are no help in their hour of need; how the Pope and bishops have ruled them for the glory of the Church, and not for the glory of God or the good of humanity; how priests like McGlynn whom they honor and love are crushed by a power that is not only foreign to American ideas, but is the vilest despotism on earth—When the Irish Catholics in this country see all this, as assuredly they will see it, for intelligence is spreading and rebellion is in the air, there is danger, nay, it is almost certain, that many of them will become the followers of godless teachers.

Such a work as the Reformed Catholics were doing was a breakwater between this oncoming tide of godlessness, for which the Roman Church was responsible, and the civilization and Christianity of the country. The pastors of the churches all over the country, with very few exceptions, do not concern themselves about their Catholic neighbors, but the workers in this movement and the preachers at these services in Masonic Temple concern themselves about these people exclusively. Christians should pray for this work, for Father McGlynn, and for the conversion of the Roman Catholics.

It is remarkable that not one Protestant minister in New York has had a word to say in reference to the case of Father McGlynn. They are all absorbed in the affairs of their own churches, it is true, and doubtless think that this is none of their business. We have pointed out that the principle involved is one dear to the heart of every American. Father McGlynn has been in favor of the public schools, and has

so expressed himself again and again; he has been an American in the best sense of the word, and he is to be sacrificed for his American ideas. Surely, such a man deserves all praise, and it would be only according to the fitness of things that he should receive encouragement from American Protestants.

The suspension and degradation of such a priest as Father McGlynn for refusing to establish parochial schools, and for his efforts to make the Irish Catholics good American citizens, and the undisguised interference of the Pope of Rome in American politics, mark a crisis which has no parallel in the history of the Roman Church in this country. Archbishop Corrigan has declared that he suspended Father McGlynn by express command of the Pope. Corrigan is the Pope's slave. He himself could be suspended to-morrow, and his successor appointed by a click of the cable from Rome. The Catholic people see all this and they are asking themselves, "Is the Pope of Rome our friend or enemy? We have believed him to be the Vicar of Christ, and head of the church in which alone we could be saved. Have we been deceived in him? We cannot shut our eyes to the fact that he would like us to continue in a state of ignorance and degradation, and that our noble priest who tried to lift us up, has been turned out of his parish and sent adrift." Thousands and tens of thousands of them are saying this, and our great hope is that their growing intelligence and zeal will lead them to inquire further and ask whether they cannot be saved without this Pope. Then they will turn to the Lord their God, as Father McGlynn must do, who now has no Pope to look to. God give them grace to do so.

REV. GEO. C. NEEDHAM'S SERMON.

The regular Reformed Catholic Gospel Services were held in Masonic Temple, on Sunday evening, December 19. Nearly every seat was occupied, and the number of Roman Catholics who attended was much larger than usual. They expected that Father O'Connor would again refer to the peculiar position of Father McGlynn, and were not disappointed, as he summarized his discourse of the previous Sunday and briefly reviewed the week's items and despatches regarding Dr. McGlynn's attitude towards Rome. Evangelist George C. Needham preached a special sermon, of which the subjoined is an abridged report. Taking Galatians v. 1-10 for text, he said the entire epistle is a counterpart to the one addressed to the Romans and helps to unfold the great scheme of human redemption. It clearly sets forth the freedom wherewith Christ hath made us free from sin and its power. By faith in Jesus Christ God justifies every one. The epistle also shows that we have been freed from Popish and all other rites and ceremonies. One of our Lord's special and exclusive titles is "Redeemer." This is why we love so many passages of the Bible with such expressions as "Our Saviour and Redeemer." Jesus Christ came down of himself expressly to save us without ourselves, and lift us up into salvation and liberty. When the jubilee blast was blown in Judea, every slave was emancipated and every debtor was set free, and this is true in a far wider sense of all who call upon Jesus the Redeemer. He came on earth to preach salvation to all, redeem his people fully from the thralldom of sin and give them absolute liberty. No creed, no dogma,

no tradition could win this freedom. When John Bunyan's hero, Christian, fled away with his bundle of sin on his back, he kept on until at length he reached a place where he found a cross on which he saw One who had died to save him. Christian's bundle dropped instantly from his shoulders, and he leaped, three times for joy. Sin is a burden from which the same Saviour sets every man free. In presence of Jesus the burden of sin rolls from the consciences of all. Kings of old often gave orders that dead bodies be tied to living criminals. Many a poor wretch sank down dead under the dreadful load. Sin is a still more dreadful load, but Jesus can deliver us in the twinkling of an eye from the body of this death.

Sin is frequently compared to a debt which is also a burden that no upright or honorable man is willing to bear; such a man would half starve to pay his creditors.

A young private Secretary of the Emperor Nicholas of Russia once fell heavily into debt and in despair wrote out a long list of his indebtedness, writing at the close—"Who will pay my debt?" Wearied out in mind and body the young man who was a great favorite with the Emperor fell asleep, forgetting all about his list. While he slept the Emperor Nicholas entered the room and glanced over the paper. He read the question at the close and taking up a pen wrote in reply—"I, Emperor Nicholas, will pay your debt." The gratitude of the secretary was beyond expression when he found that the Emperor had really rescued him from shame and anguish. But with regard to sinners God is the creditor who will himself pay the sinner's indebtedness. "I, Jesus Christ, who shed my blood on calvary, I will

pay your debt." Christ has redeemed us once for all; he has delivered us from sin and its consequences, even the fear of death.

A little Irish boy who had long suffered patiently from a severe and wasting illness when asked why he was so cheerful, so resigned and free from fear, replied, "Jesus Christ slept in the grave and warmed it for me." The words were simple but they are very beautiful and true. An old woman in the city of Cork in Ireland, before her death declared that she had no fear of dying because she had died once already. She insisted that she had died with Jesus more than 1800 years before: "When Jesus died, he died my death and I died in his death; the law may say 'Thou shalt die,' but I can point exultantly to him and say 'Jesus died for me.'" Now no man who is a Roman Catholic can say this or can taste the sweetness of the liberty of the children of God. Jesus Christ took the sting out of death. "O death, where is thy sting?" Roman Catholics believe in fires of purgatory that have no existence. Jesus looked on the dying thief covered with sin and said: "This day thou shalt be with me in paradise." He said nothing of purgatory there nor at any other time in the whole course of his life and preaching. Ay, the shadow of a sword never cuts, the shadow of a dog never bites, the shadow of a wasp never stings, neither can any shadow of sin or of any punishment sin could entail create and keep alive the fires of purgatory.

The Christian who understands and believes this is on the platform of grace, saved by grace alone. Many people are afraid of a judgment day; no true Christian ever is or can be. One unrepented sin is a certainty of eternal

damnation, but when all iniquity is forgotten and all sin remitted, there is no longer anything to fear: "Verily, verily, he that believeth shall not come into the judgment." For the sinner who is saved in Jesus Christ there is neither purgatory nor judgment day, nor wrath to come, nor any punishment to dread. Who has done all this for us? The Pope of Rome could not do it; no priest of his dare say he could. Romanists are held in bondage for the purpose of maintaining a false system that robs them in this world and in the world to come. A man who is once free will pay no more ransom; he will no longer buy masses nor sacraments, no longer pray to saint or Virgin, no longer cling to ceremony or ritual. And now, seeing all that Jesus has done for us, what should we do for him? Confess him boldly and openly; never be ashamed of him or his name.

Not long ago, in a Southern town, the only daughter of a loving mother was in danger or being burnt to death. Her clothes caught fire, and at every risk the distracted woman extinguished the flames. In doing this, her own face was dreadfully burned, and will be disfigured to the end of her days. Some time after the occurrence, this daughter was walking with a friend who asked, on accidentally catching sight of her mother's scarred face: "Who is that poor woman? What a dreadful appearance she has!" "Oh, I'm sure I don't know!" she said,—did not know her own devoted mother, was ashamed to recognize that loving face, burned and distorted by a mother's love! "Shame on her!" you will say. In the same way do too many people treat the crucified Jesus. They will not recognize nor confess him.

One brave young man who acted very differently will never regret it. He had been brought up a Roman Catholic, and went to confession regularly. To do penance for some sin, a priest ordered him to wear on his breast a leather medal in which were fixed sharp little iron points. He wore that medal for many years. It tore his flesh and drew his blood, but he bore it without a murmur. At last he heard about the liberty of the Gospel, "the liberty wherewith Christ hath made us free;" he believed he was saved; threw away his leather medal, gave himself wholly to Jesus, and is now an active evangelist in South America. The thorns and the nails that pierced and mangled Jesus had power enough to save him.

There are many men and women who may have hope in Christ, but keep their hope covered up and hidden away, who believe in a quiet religion—the religion of "Mum." A child died, but its mother never wept nor in any way seemed conscious of her loss. "Why are you so unmoved?" asked one who wondered at her inhuman coldness, her unnatural composure. "Oh," said she, "baby is dead, it is true, but I like a quiet baby!" Now, a quiet religion is no better than a dead religion, and a dead religion is somewhat like that dead baby. God is not pleased with it. Many Roman Catholics are aware that the confessional is a snare, purgatory a fraud, transubstantiation an imposition, and the priesthood a veritable delusion. Yet they will not come out from Rome with its idols and crosses, saints and superstitions; they will not flee from the wrath to come. They would offend their clerical and other friends; risk or, perhaps, lose their positions; get talked about and pointed at. Anyhow, they

are too weak, foolish, worldly, or cowardly to tear the bandages from eyes and mouth in order to recognize and glorify Jesus Christ.

About fifteen years ago a young Irish girl lived with a Christian family near Daniel O'Connell's birthplace, at Derrynane, in Ireland. She once overheard, through the keyhole of a door, a discourse about Jesus the Saviour and Redeemer. She embraced the truth so received, and though well aware of the consequences, proclaimed it to her father and family. The inhuman parents beat and bruised her, but she stood firm; her faith was sublime. At last her frantic father seized hersavagely, threw a rope around her neck, and was in the act of hurling her from a high cliff into the sea, when some people whose attention had been attracted by her piercing screams, arrived in time to save her life. For martyr deeds the spirit of God is wanted, heaven-born courage and faith are indispensable. These grand gifts are never bestowed upon the craven-hearted. During our great war a soldier rushed from the front of his regiment to the rear. An officer called loudly upon him to halt. He did not obey the order, but the officer soon overtook him: "Are you wounded?" "No." "Are you sick?" "Oh, no." "What then, sir?" "I'm scared, I'm scared!" People of that stamp never win a victory for God or man.

At the close of the sermon Mr. Needham called upon everyone in the hall to confess their faith in Jesus Christ alone as their Saviour. The vast majority of those who were present rose to their feet, and of those who remained seated several afterwards stood up at Mr. Needham's request, in testimony of their desire to know more about the Redeemer in whom "neither circumcision availeth anything nor uncircumcision, but faith which worketh by love."

REASONS FOR LEAVING THE CHURCH OF ROME.

BY LORD ROBERT MONTAGU.

A few years ago a sharp controversy was carried on by a Jesuit writer who impugned the statement of Mr. Cartwright, Member for Oxfordshire, as to the existence of "Crypto-Jesuits," or Jesuits who pretended to be Protestants. There was, at that very time, a band of those gentlemen in London, who posed as Protestants, who were always sneering at the Church of England, and rarely went to church. They engaged much in political affairs, and especially in foreign policy; but their chief employment was making acquaintances and friends, in whom they labored to implant ideas, or a course of thought, which would inevitably lead to Romanism. At intervals of months or years they would successively implant those ideas, but not in the logical order in which they would appear in the course of thought which they were framing. The result was that, in time, one after another of their friends and acquaintances went over to the Church of Rome.

The fundamental proposition, which was always the last to be inculcated, was that there is on earth a visible Church of Christ, which has existed, unchanged and unchangeable, from the time of the resurrection. When this idea had been accepted it was readily conceded that there is a visible head to the Church, who must be the organ by which the mind of the Church is always expressed. When those ideas had become embedded in the understanding, the acceptance of the doctrine that the visible head must infallibly express the

mind of the Church could not long be delayed.

All confess that the Church of Christ is the spouse of Christ, and, as such, must necessarily be perfectly holy; and if the visible Church of Rome is the Church of Christ it must necessarily be essentially holy, "without spot, or wrinkle, or any such thing." From this idea the passage is easy to the proposition that none who are outside of that Church can be saved.

Moreover, if the whole visible Roman Church accepts the dogmas, without exception, which have been defined at any time by the Popes, and all the rites which the Pope has ordained, it must be one and the same everywhere or universally. In other words, it is Catholic; and what other Church can lay claim to this attribute? Certainly no other visible Church. But if the Church of Christ is not a visible institution—what then?

Those who hold that the visible Roman Church is the same as the Church of Christ, and that the Pope is its visible head, must also grant that all the monarchs of Christendom, and their peoples, must be members of it; and therefore the Pope is the superior ruler and judge of all the kings and peoples of Christendom, not only in spiritual affairs but in temporal matters also.

But if the Pope is infallible, or if the visible Church of Rome is infallible, then every doctrine which any of its Popes, as the organ of the Church, has ever defined, must be true, and has to be accepted without doubt, investigation, argument, or cavil.

That is the superstructure which is implanted in men's minds by degrees. The dialectics of those Crypto-Jesuits are exceedingly acute; their knowledge of

men's minds and characters is very great ; their practice in the use of " the Socratic method " is of long standing. They are also very patient and very cunning. One of them is content with getting one of those ideas accepted before he or another crypto-Jesuit sows the seeds of another idea, and they never deal with the ideas in order or succession, so as possibly to suggest prematurely the course of thought to which they are accustoming the person on whom they are " operating."

It will be observed that all this superstructure rests on the postulate, that the Church of Christ is a visible church ; and the Church of Rome can make out a very good case for herself if we can once make up our minds to grant that postulate. It will also be observed that holiness is admitted to be a necessary attribute of the Church of Christ, the defect of which would disprove the claim of an assembly or body to be the Church of Christ.

Like many another pervert to Rome, having first accepted the doctrine that the Church of Christ must be a visible Church, I logically arrived at the conclusion, that the Church of Rome was that visible Church, with a visible head. I, however, left the Romish Church because I was disappointed about finding the holiness which is the essential attribute of the Church of Christ. I stated this to Cardinal Manning when I left the Church, on June 11, 1882. The charge I brought against the Cardinal himself, Archbishop Croke, the Bishops of Nottingham, of Salford, of Meath and other prelates, was that they were teaching unchristian doctrine, and were moreover, favoring crimes and dishonesty, besides holding the doctrines of communism, abetting agitations, and

commending and supporting the Land League, and offering excuses for sins. I felt bound to tell them that they were " wicked husbandmen " in the Lord's vineyard, and that they were living and thriving by the sins of the people, and were renewing the policy of the Jesuits and Tryconnells, in robbing and disposing the Protestant landlords of Ireland, so as to make the country a separate Roman Catholic State.

In writing to a Monsignor of the Roman Church, on February 19, 1883, explaining and defending my secession from that Church, I said that I found the Church to be full of abject meanness, falsehood, injuries, robberies, swindles, and prolonged injustice. This absence of holiness gave me, I told him, a hatred and abhorrence of the seducing Church. The learned and astute Monsignor, knowing that it was the crucial point, replied by defending their position. I cannot do better than quote his own words :—

" I, like yourself, have felt most keenly the pettiness, narrowness, meanness of much that we Catholics have to tolerate. Our clergy are many of them an ignorant, prejudiced, and often a self-seeking set of men. Small deceptions, and want of honor and truthfulness, of charity and manliness, too often freely characterize the proceedings of our ministers. I have long considered that, in many temporal matters, the last men to be trusted for fair dealing and honesty are the very clergy of whom I am myself a member. It is sorrowful, grievous, and sometimes almost unbearable to have to recognize and to bear with all this. You cannot feel the burden to be more galling and more heavy than I do myself.

" Yet, with it all, I am bound to say that I think, as a final moral authority, and protector of all that is holiest before men, the Church will stand her ground at any point of her history, on final and

ultimate analysis. Much corruption must be waded through; much paradox accepted; but still, finally, it seems to me that what I say is the fact.

"But I feel all you say so deeply and so strongly, that, for myself, I have never had the heart or the courage to attempt the conversion of any man, woman or child, so much do I dread that my convert should after all, seem to himself to discover that the Catholic Church is but a deceiving mistress.

"Every popular Church must be a corrupt church. Every man who is in earnest will, at times, be corrupted by his own earnestness. It has been so with Catholics and their Church. Its clerical body—looked at in one way and under some categories, notably those of fairness, justice, and plain dealing—has often shown itself unequalled, or at least unsurpassed, in degeneracy among mankind.

"But indignation easily confuses our vision. Many a time has been, and many a time will be, my vision confused by almost weeping indignation at what I must see and what I must endure—at hypocrisy, tyranny, self seeking, and cruelty. . . . I could write much more, but I will not trouble you. It is no part of my view of duty to interfere with my neighbors in these things. It is not, and it shall not be. And I should have said nothing now, but for the deep sympathy I feel with you in a trial I know full well."

When the main arguments used by the Romanists in support of their view, that the Church of Christ is a visible Church, are examined, it will be seen how very doubtful and weak they are.

They adduce the words of Isaiah ii. 2. and Micah iv. 1. "In the last days the mountain of the Lord's House shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it." The Prophet there predicts an occurrence in "the last days," when men shall "beat their swords into ploughshares, and

their spears into pruning hooks." That time has evidently not come yet and certainly did not begin at the time of our Lord's Resurrection, which the Romanists claim to be the rise of their Church. Their Church is, therefore, evidently not the "mountain of the Lord's House." Moreover, that is a name which was always applied to the Jewish Church. The Jesuit commentator, Cornelius a Lapide, with the other Roman theologians, is clearly wrong in asserting that the term "last days" denotes the Christian dispensation, and that "the mountain of the Lord's house" is the visible Church of Rome, "against which the gates of hell shall not prevail." This, he asserts, although in the same breath he admits that Jerome, Basil, Rupertus and others say that the mountain is Christ himself, the stone which was "cut out without hands," the "chief corner stone," which "grew to be a mountain." Augustine, Procopius and others, moreover, hold that "the mountains" and "the hills" denote the Patriarchs, Prophets, and Apostles, all of whom were Jews.

Cornelius a Lapide, having made that assumption, continues: "maxime conspicua perinde, ac si in monte esset sita . . . hinc patet Ecclesiam Christi esse visibilem."

Their next argument is from Matt. v. 14: "Ye are the light of the world; a city that is set on a hill cannot be hid." Just before using these words our Lord said: "Ye are the salt of the earth; but if the salt has lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men." Immediately afterwards he added: "Neither do men light a candle, and put it under a bushel, but on a candlestick, and it

giveth light unto all that are in the house [or church]; so let your light shine before men, that they may see your good works," etc. Our Lord contemplated the possibility that those whom he addressed as "ye" might lose their savour and, become good for nothing, and be cast out and trodden under foot of men. They also, although the light of the world, might become hidden under a bushel measure, where they would be useless for lighting others. Does not this make three things evident?

(1) That they were in danger of becoming unholy; (2) That from a false sense of modesty or from other cause, they might not exhibit good deeds before men; and (3) That Christ was not likening the Church to a city set on a hill? On the contrary, he said (Luke xvii. 20 21): "The kingdom of God cometh not with observation."

Another argument adduced in favor of the Church of Christ being a visible Church is Matt. xiii., 24; "The kingdom of heaven is likened unto a man which sowed good seed in his field," etc. The kingdom of heaven is like the sower; the field, as our Lord expressly said (v., 38), "is the world," while "the good seeds are the children of the kingdom," or Church. Then follows the most conclusive argument against the visibility of the Church of Christ (v. 29). The servants of God are not able to distinguish between the good wheat and the tares; that is, they cannot perceive the Church—"the children of the kingdom," and they are therefore bidden to let the tares and wheat grow together in the world until the judgment day.

The fourth argument which is adduced is the vision described in the 21st chapter of the Apocalypse: "The new Jerusalem coming down from God, out

of heaven, as a bride adorned for her husband." The new Jerusalem, say the Romanists, is evidently the visible Church. Certainly it is; but it does not come down from God until after "the heaven and the earth has passed away."

This is as much as to say that, until after the general Resurrection and last Judgment, there is no visible Church on earth. The only description of anything like a visible Church before that time is given in chapter xvii; namely, "the woman full of the names of blasphemy, and arrayed in purple and scarlet color, and holding a golden chalice in her hand, namely, Babylon the great."

Very many of the theologians of the Roman Church have admitted that we have here a description of the Roman Church, and even Thomas Aquinas and Cornelius a Lapide have asserted that "Babylon" cannot mean anything else than Rome, "which reigneth over the kings of the earth," and which says: "I sit a queen, and am no widow—but a spouse, and shall see no sorrow," "because the gates of hell shall not prevail against me."

It is no hypothetical case that has been stated, but a real experience. The course of thought, or train of ideas, which led to the Church of Rome has been explained, and all those ideas have been seen to rest on the doctrine of the visibility of the Church; while holiness has been found to be an essential characteristic of the Church of Christ. The shock which was experienced at the discovery of the gross immoralities of the Romish priests, and then the knowledge that the prelates of Rome taught the doctrines of rebellion, excused dishonesty and murder, fomented agitations disregarded the sacred and binding character of oaths, and were always

carrying on political intrigues—the shock that was experienced by that discovery caused an anxious examination of the first principles of the cause of thought which had led to Rome, and the essential character was found wanting, the note or mark of the true Church was not in the Church of Rome. The arguments which had been vaunted in favor of the visibility of the Church of Christ, were also seen not only to be hollow and specious, but to disprove entirely that doctrine. That was, therefore, the cataclysm and subversion of the whole superstructure, and the destruction of the cause of thought which had led to Rome. Our Lord said (John xiv., 21-24): “He that hath my commandments, and keepeth them, he it is that loveth me. He that loveth me not, keepeth not my sayings.” The beloved disciple also (1 John iii. 10) wrote: “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”

Apply this to the Roman Church. Take one example only—the Bull “In Cena Domini,” which is in force in England: “We excommunicate and curse on the part of Almighty God, Father, Son, and Holy Ghost, . . . all heretics and all who favor and defend them, and also all schismatics who secede from obedience to us and to the Roman Pontiff for the time being.” Archbishop Doyle swore on his examination that the effect of this Bull is that all “countenance, salutation, fellowship, and food, or hospitality” must be denied to every one who is not in full obedience to the Pope. In other words, he must be boycotted. That is one of the laws of the Roman Church, and it is enough to prove that the Church of Rome is not the Church “manifested” as the Church of God.

CONVERTS FROM ROME.

PAGEVILLE, PA., Dec. 2, 1886.

DEAR BROTHER O’CONNOR.—I have often thought of writing to you as I am a converted Catholic. My parents were Irish Roman Catholics, but I was born in Spring Township, Crawford Co., Pa. I was always a Catholic until I went to hear old Father Stygney, a Free Baptist who was holding revival services in the school house near us. I attended the meetings a few times from curiosity, but I became so interested that I could hardly wait for evening to come. At first I was surprised that the minister did not pray to the saints, or the Virgin Mary, but directly to God, our heavenly Father. And when he read the Bible I could understand it.

I could not help contrasting the services with the way we worshipped in the Roman Catholic Church. Soon I began to fear the Protestants were right and my Church wrong; so I determined to stay from the meetings. But my mind was greatly troubled. When evening came I thought I would go once more. No one can know how unhappy I was; I prayed and wept, and at last looked in my husband’s New Testament for something to ease my mind. There I read, “Whosoever doth not bear his cross, and come after me, cannot be my disciple,” and also “Him that cometh to me, I will in no wise cast out.” I tried very hard to convince myself that these words did not apply to me, but in vain. I was a burden to myself, I could not speak to my Roman Catholic friends on the subject, and though my husband was a Protestant, I could not bring myself to mention it to him. I told no one, but struggled alone. And such a struggle! I could not endure the

thought of leaving the Roman Catholic Church, though I knew I could not find salvation in its doctrines and ceremonies.

At the next meeting I attended, the sermon greatly affected me, and when at the close the minister invited all who desired an interest in the prayers of Christians to rise, I tried to do so, but was unable to move. My eyes filled with tears, and I said to myself, "What shall I do?" It seemed as if the answer came, "Arise, take up thy cross and follow me." I at once obeyed, and instantly my burden rolled away. Such a change came over my whole being, I shall never forget that night.

I am the only one of our family who has been converted. I wish the others could see as I do. I know I am in the right. If they would only think for themselves they would see the folly of intelligent people confessing their sins to a priest, praying to saints and kneeling to images, when the Scriptures say "Thou shalt not bow down to images."

I would ask my Roman Catholic friends, how they can believe it possible for them to go on in all kinds of sin here, and after death go to a half-way place called purgatory, where they are to remain until their friends pray them out, when the Scriptures say, "As the tree falleth, so it lieth."

I know of a case where a Roman Catholic had wronged a Protestant out of a small sum of money, and was unwilling to repay it. The question having been raised as to whether he could die at ease with that wrong not righted, a Roman Catholic friend said, "If the person did not feel like paying it to the Protestant he could give it to some Roman Catholic institution, and it would be all right." I said to my friend: "Mr. L.

if I owed you ten dollars, and did not wish to pay you, but gave it to my minister or some other friend, would you consider your debt paid?" He said that would be a different thing. According to the Roman Catholics there must be one law for them and another for Protestants.

MRS. JAMES MCCOMMON.

Accompanying the above remarkable experience was the following note of introduction from a Christian gentleman of Lundy's Lane, Pa., "I enclose you for publication the experience of a converted Catholic neighbor, a noble Christian sister, a member of the Methodist Episcopal Church.

She is very anxious to have THE CONVERTED CATHOLIC containing her experience sent to her father whose address I enclose. In sending, please wrap it up so that it will not be detected, because the postmaster in—is a Roman Catholic."

BINGHAMTON, N. Y., Dec. 24, 1886.

DEAR BROTHER O'CONNOR: Mrs. Mary Sherman, a lady comely in appearance, was born and brought up in this city; her parents were Irish and of the Roman Catholic faith.

Mrs. Sherman was early instructed in the dogmas of the Church by her parents, she was faithful in the observance of its rites, she went often to the confessional where she witnessed many things that were inexplicable, and yet to her young mind, there seemed no other way to be saved. When quite young she was married to Mr. Ebenezer Sherman, who, much to the discomfort of his family, was given to habitual inebriety, the most of his earnings being spent for the accursed drink; he often made

his house a scene of trouble and anguish

It is with pleasure that we now turn to a new chapter in the circumstances of this man and his family; a little over one year ago, Mr. S. by chance went to the meetings of the Salvation Army, was convicted of sin, repented and gave God his heart, the appetite for strong drink and tobacco was taken away, and he became a very earnest and active Christian. A brighter day now dawned upon him; he became a brother beloved by all his Christian neighbors. Even the wicked saw the wonderful change; he supplied his family with food, raiment, and a beautiful cabinet organ. His daughter an attractive girl of 15 years, a born musician and a good singer, has learned to play on the organ without any instruction. Mr. S. himself is neatly attired; has an active temperament and winning ways, a good voice for singing. He exhorts and prays with uncommon unction. He was appointed by the Salvation Army, together with his daughter who has also been converted, to go to a place north of this about twenty miles to hold religious meetings, a place reputed to be dead in trespasses and sins.

Here, mainly, as I believe through his influence, in the space of about two months, 150 persons were converted. Mrs. Sherman attended the meetings and was converted. It is not strange to say that her Roman Catholicism evaporated and she was saved, all glory to God! Her home is changed from a bedlam into a Bethel, she is still steadfast and testifies in the M. E. Church.

Yours truly,
A. M. FOWLER.

GEDDES, N. Y. Dec. 27. 1886.

REV. JAMES A. O'CONNOR:

DEAR BROTHER.—I take this opportunity to thank you for the promptitude

with which you filled my last order. It does my heart good to read your Magazine, it is so full of the blessed Gospel. It is a feast of fat things. There is no one who can understand the darkness and idolatry of the Church of Rome as well as we who have been brought up in it. I know from personal experience that had she the power she would tie all the Protestants to the stake and pile fagots around them, just as she did 300 years ago.

A Roman Catholic said to me, "Were you not born in the Roman Catholic Church?"

I answered "Yes, and was baptized in it."

"Then," said he "in leaving the Church you have denied Christ and he will deny you at the day of judgment."

"I have denied the lies and inventions of the Church of Rome," was my reply, "and I thank God for it."

When it became known to my people that I was straying away to the heretics' meetings, my elder brother told me I must either attend the mass and live up to the rules of the Holy Church, or he would kill me; and this he tried to do. I can look back upon those scenes to-day and thank God that he gave me grace to say, "You may take my life but I will never bow to Popery."

CORNELIUS N. CALLAGHAN.

Nearly 200 testimonies of "converts from Rome" are contained in the bound volume of *THE CONVERTED CATHOLIC* for last year. These testimonies are written in plain simple language—the language of the heart, and in nearly every instance are signed by the writers. These testimonies alone are worth the price of the volume, \$1.50

THE PRIEST IN THE FAMILY.

A REMARKABLE CASE.

The following leading article and correspondence were published in the *London Globe*, Nov. 6, 1886. Since the case of Rev. Pierce Connelly, few others of so interesting a character have come before the public:—

“There will be found in another column, under this heading, a correspondence of unsurpassably important character. It is momentous as bearing upon the most sacred—by which we do not mean the ecclesiastical—aspects of family life; still more momentous as containing an authoritative and incontrovertible exposition of the doctrine of the Roman Catholic Church on the rights and duties of the Priests in the reception of converts. But its gravest import of all consists in what that doctrine, on no less an authority than that of Cardinal Manning himself, proves to be. We subject the correspondence to special comment because it is impossible to conceive of any doctrine implying graver issues than one which explicitly sets up a higher law than that of simple truth and plain honesty; which places some strange Priest in the place of a woman's conscience, and abets her, in treating as her worst enemy, the man she has vowed to honor and obey.

“The circumstances of the case are amply, clearly, and we must add, most temperately and dispassionately explained by our correspondent, who will assuredly received a very different sort of sympathy from his fellow countrymen in general than has been contemptuously shown to him by those to whom he has in vain appealed.

“Leaving these circumstances for the present to speak eloquently for them-

selves, we learn from the practice of Father Moore, and from the final decision of Cardinal Manning, that any priest may receive any woman, married or unmarried, into his Church without making any communication, previously or subsequently, to her husband or her father; that, under conditions, of which he is constituted the sole judge, he may help her to conceal the step she is taking; that it is not the duty of a Priest to submit to any inquiries as to his conduct; that, finally, he may have any number of secret interviews with her at his own residence, or wherever he pleases; and that all this clandestine intercourse may be defended on some higher law, beside which family ties, filial and conjugal duties, rights of husbands and fathers, mutual confidence, truth, honesty, and honor, are matters of no account at all.

“What is this higher law? We should be the last to condemn, or even to disapprove, the efforts of earnest men to win souls to whatever they sincerely hold to be the truth, and to save their fellow-creatures, as they believe, from eternal perdition. They would be monsters if they did not do their utmost in this direction. But there is another thing equally certain. In the memorable and universally applicable words of a great English judge, a man must do his duty *per fas, sed non per nefas*—through right, not wrong—with the sword of the soldier, not with the dagger of the assassin. It is not conversion, but the machinery of conversion as practised by Father Moore, and stamped with the approval of Cardinal Manning, that no honest men and women who understand human nature, and family ties, can fail to condemn with all their hearts and minds.

"Let conscience, as marked by Cardinal Manning, be taken for the highest law, which 'suspends a lower.' Well and good. Let every human being follow his or her conscience—nobody can ask for anything better. And will anybody, Protestant, Roman Catholic, or heathen, imagine that a woman's own conscience can lead her into paths of concealment and deception, and courses certain to entail needlessly bitter misery upon all to whom she owes natural duties? As to that, virtually argues the Church through Cardinal Manning, the priest must decide.

"Then for a higher law of conscience it seems we must substitute a higher law of priest—obviously an entirely different thing. Conscience does not conduct a woman into a course of private interviews with a stranger, which he and she carefully conceal from her husband or parents, as the case may be. Carry the case a step further, beyond the special circumstances in question. A priest is still a man, as all priests themselves, and all other men, know perfectly well; a woman, during the exciting and sometimes hysterical state of conversion, is apt to regard a priest as something more. Would any man, with the least care for the welfare of his womankind, submit to the knowledge that at another man's bidding his wife or his daughter may be, in the ridiculously inapplicable name of conscience, indefinitely occupied with clandestine interviews, inevitably leading to concealment, treachery, and systematic lying?

"Once more, what is that higher law which suspends the lower? Theoretically, conscience; practically, a course of action that as surely leads to demoralization as the extinction of a lamp

to darkness. We learn, then, on the highest authority of the Roman Catholic Church in this country, not that a higher law suspends a lower, but that the lowest suspends the highest—that falsehood and cowardice may over-ride natural truth and Christian courage.

We have left ourselves scant space to deal with the portion of the correspondence signed by Father Moore, which indeed is of comparatively minor importance, as action must necessarily be subordinate to the principles on which it is based. We should otherwise have inclined to hope that the proverbial zeal of a convert (he himself being such) had carried him to lengths that would have been repudiated by any priest of an older school, born in the fold. But the Cardinal-Archbishop's decision leaves no such loophole. Father Moore, in concealing a lady's reception, and afterwards, when taxed with his conduct, taking refuge behind coincidence, which looks exceedingly like equivocation, has been simply carrying out his Church's bidding. The immensely serious bearings of the case upon family life need not to be dwelt upon. It is surely enough to have pointed out some, and to have suggested others. Husbands, fathers, and mothers, now know with what danger they have to deal—with a system that makes conscience another name, whenever it may suit a priest's convenience, for deception and moral fraud. It is too much to hope for a repudiation of the doctrine in question. The Cardinal-Archbishop has been as explicit as if he had been a judge laying down the law. And in the interest of family happiness, honesty, and morality, it is well that so explicit a statement of practical doctrine has now been laid down by the highest authority in the land."

This correspondence should be widely circulated in America as in England :

To the Editor of the Globe.

SIR:—The following correspondence between Cardinal Manning and Mr. Moore, the administrator of the Pro-Cathedral, on the one side, and myself on the other, contains matters of such momentous public importance that I cannot withhold it from publication, painful though that may be. My sole object in seeking publicity for what may look like a mere family affair is to enlighten husbands and fathers as to the methods by which the Roman Catholic propaganda accomplishes its objects. I was not even aware that my wife had seen a priest until after her formal reception. Pray understand me that I do not contest the right of any one—man or woman, married or single—to follow the dictates of conscience in matters of religion. What I protest against is a system of secrecy, of intrigue, and of deliberate deception being employed to make converts. Had Mr. Moore informed me that my wife had asked him to admit her into the Roman Catholic Church, and that he purposed doing so, I should have had no grievance against him on that point. But for any man, whether priest or layman, to receive visits alone from a married woman in his private apartments—for such was absolutely the case—and to keep those visits secret until discovery is made, seems to me intolerable and abominable, and I believe not a few Roman Catholics will think, if they do not say, the same.

London, Nov. 5, 1886.

NO. I.

TO THE REV. C. H. MOORE.

Oct. 21, 1886.

SIR:—You will acknowledge my right to ask for explicit replies to the following questions:—1st.—My wife asserts that you admitted her into the Roman Catholic Church on Thursday, October 14. Is this true?—2d.—She

further affirms that you were perfectly aware of my having absolutely refused to sanction her contemplated change of faith. Is this true?—3rd.—Finally, she states that you received her alone at your private residence twice. Is this true?

Faithfully yours, —

NO. 2.

THE REV. C. H. MOORE'S REPLY.

Oct. 21, 1886.

MY DEAR SIR:—On Thursday last I received Mrs. — into the Catholic Church. Knowing that you were aware of her intention of leaving the Church of England, I did not feel it necessary to communicate with you beforehand, especially as I understood you were strongly opposed to a step which we cannot of course judge from the same point of view. But I take the liberty of writing to assure you that the fact of Mrs. — becoming a Catholic need not, if you will only believe it, in any way alter the relations in which you have so happily lived for some years. All I ask is that you leave her free to practice religion according to her conscience, and you will not find her a worse wife or mother in consequence. I am a convert myself, and, knowing the prejudices many Protestants have against the Catholic Church, I cannot but feel for and sympathize with you. I may add that it is a painful part of the work of a priest to be the means of causing disunion in families. But when conscience and a higher law step in, all other considerations have to be put aside. I hope you will do me the pleasure of calling on me at your convenience, and let me speak of this matter. Only please write and make an appointment, as I am a very busy man.

P. S.—I had indited this letter before receiving yours, but it had not gone to post. I, therefore, send it without further comment.

C. HARRINGTON MOORE.

Kensington, 1 Leonard place, W.

No 3.

TO THE REV. C. H. MOORE.

Oct. 22, 1886.

SIR:—I beg to call your attention to the fact that, though your letter deals with my questions Nos. 1 and 2, it leaves unanswered No. 3, which I now repeat, requesting an early reply.

Faithfully yours, —

No 4.

REV. C. H. MOORE'S REPLY.

Oct. 25, 1886.

DEAR SIR:—Pressing duties on Saturday and Sunday have prevented my replying before to your letter of Oct. 22. I now have the pleasure of answering your third question in the affirmative. Mrs. — has twice visited me at this house, which is the residence of the clergy of the Pro-Cathedral, in order to receive the instruction necessary for admission into the Catholic Church.

Faithfully yours,

C. HARRINGTON MOORE.

No 5.

TO HIS EMINENCE CARD. MANNING.

Oct. 28, 1886.

YOUR EMINENCE:—I submit for your earnest consideration the appended correspondence between Mr. Moore and myself regarding the surreptitious admission of my wife into the Roman Catholic Church. My object in doing so is to obtain from you, as the head of that faith in this kingdom, an authoritative expression of opinion as to whether the practices disclosed in the correspondence are in accord with the principles and doctrines of your Church. I would also direct your attention to the coincidence that Mr. Moore's conscience did not remind him of the duty he owed to me, as the husband of his convert, until the very day and hour when he received my letter showing that I had become aware of what had taken place. He allowed, you will perceive, a whole week to elapse before he acquainted me with a matter of the deepest and most lasting moment to me and my unhappy family.

Faithfully yours, —

No 6.

CARDINAL MANNING'S REPLY.

October 29, 1886.

DEAR SIR:—Long experience in events of this kind enables me to understand the pains you suffer, and sincerely to sympathize with you. But I am afraid that my answer to your note will not be what you wish; and yet I think that on reflection you will see that what I write is just and true: 1. When our Lord said, "he that loveth father or mother more than me is not worthy of me," he taught us that the bonds of kindred and affection must yield to our duty to him. 2. From the age of reason every one is bound to obey the dictates of conscience in matters of faith and religion. 3. No father or husband can suspend this obligation, or take away the liberty of conscience which God gives to all. 4. If, therefore, Mrs. — believed the Catholic faith she was bound to follow her conscience, and no human will could come between her conscience and God. 5. As to the privacy with which she acted I am unable to judge without fuller information, but I may say that all secrecy or concealment is to be avoided with great care. Sometimes there may be causes which not only justify but compel people to act on their own responsibility and in the exercise of their liberty of conscience. 6. Lastly, I must add that it is not the duty of a priest to answer questions which ought to be put to the person chiefly concerned. Such questions ought to be put direct. If you will calmly consider these points, I hope that you will see them to be just and reasonable. Believe me, dear sir,

Yours faithfully,

HENRY E., Card. Archbishop.

No 7.

TO HIS EMINENCE CARD. MANNING.

Nov. 1st. 1886.

YOUR EMINENCE:—While fully appreciating the sympathy expressed in your letter of the 29th October, allow me to say that the questions asked in my letter of the previous day remain

unanswered. I will, therefore, put them in more categorical form:—1. Is it in accord with the principles of your faith for a priest to receive into the Roman Catholic Church the wife of a Protestant, without previously informing her husband, although well aware that the latter has refused, and still refuses, to sanction the contemplated change of religion?—2. Is it in accord with the established practice of Roman Catholicism for a priest to receive a married woman alone at his private residence, unknown to her husband?—3. Does a priest of your faith act rightly or wrongly under the foregoing circumstances, when he allows a week to elapse before he acquaints the husband with what has taken place?—4. Is it sound Roman Catholic doctrine that, when conscience and a higher law step in, all other considerations have to be put aside, including the duty of a wife to cleave to her husband? May I ask you to define that part of my previous communication to which it applies? Faithfully yours, —

No 8.

CARDINAL MANNING'S REPLY.

Nov. 1st, 1886.

DEAR SIR:—I believe that your questions are fully answered in my last letter, but I willingly repeat the answers in fewer words.—1. It is lawful for a Catholic priest to receive the wife of any one of any religion without requiring the consent or making previous communication to any one; and it is right when called upon to receive any one of years of discretion, if the liberty of conscience of that person is interfered with by any one, to do so.—2. When there is no other place, it is both lawful and right for a priest to receive any one at the house where he and other clergy reside. There can be no more open and recognized place than the Presbytery.—3. A priest has no obligation, as I have said in the first answer above given, to communicate with anybody.—4. According to all law, human and divine, a higher law suspends a lower, for they can never be at variance.

The law of conscience is higher than any law of affection.—In my last letter I quoted the words of our Lord. Neither father nor mother have control over the conscience of a child, nor husband over the conscience of a wife, in faith by which alone we can be saved.

—
This correspondence establishes the following propositions:—1. That it is right for a priest to surreptitiously receive into his Church either a wife or a daughter, contrary to the known wish of the husband or parents, and without their knowledge.—2. That the priest may keep the matter secret as long as he thinks fit, thus directly teaching the convert to systematically deceive those who have a right to her entire confidence.—3. That the priest is authorized to receive both single and married women alone in his private apartments, and to keep such visits secret for an indefinite period. The talk about "the Clergy House," and "the Presbytery" is merely misleading. In conclusion, I would merely add that in my own case the operation of this code of priestly morality has completely estranged husband from wife, has brought permanent disunion into a previously united family, has rendered it necessary to restrict free intercourse between mother and children, and has directly led to systematic deception, long continued and most flagrant.—I have the honor to be Sir, your faithful servant.

A STAUNCH CHURCHMAN.

Upon this subject a writer in the *London Times*, Nov. 12, remarks:

"There is a wide distinction between the private visits of women to physicians, etc., and such visits to priests. Private confessions of women to priests in their private houses are not without suspicion at least. Unquestionably they do often lead to immoral results, not so much in England as in countries where the Roman faith is in full power."

TO THE FRIENDS OF THE REFORMED CATHOLIC MOVEMENT.

SECRETARY'S OFFICE,

COMMITTEE FOR CHRISTIAN WORKERS,

In the United States and Canada.

REV. R. A. TORREY, Chairman,

REV. JOHN C. COLLINS, Sec'y.

NEW HAVEN, CONN., Jan. 1, 1887.

DEAR FRIENDS: —

I have been impressed for some time that something ought to be done by those of us who are in sympathy with the work which Father O'Connor has been and is doing for the emancipation and evangelization of Roman Catholics. For years he has fought bravely on, suffering and toiling, in season and out of season, to break the shackles which superstition has fastened upon thousands of our fellow beings. I suppose that no one of us can realize how much it has cost him and his good wife to cut aloof from friends, relatives and loved associations, and take the stand that he has for the "pure and undefiled" religion of Jesus Christ.

I met Father O'Connor several years since at one of Mr. Moody's conventions at Northfield, Mass., and have been more or less familiar with the important work in which he has been engaged during the years since that time. As I have come to know more of his work, its peculiar difficulties, its trials and its imperative needs, my interest has increased, and there has come to me a strong desire to stand a little closer to him, co-operating in some practical effort to strengthen his hands and add to the usefulness of this work.

There is hardly any need that I should say more than a word as to the call for such a work as Father O'Connor is doing. We, into whose lives the light of the pure Gospel has shined so brightly, know that the Roman Catholic system is not the Gospel of Jesus Christ. It is a soulless something that the traditions of men have substituted for the Good News which the blessed Christ gave his life to give to men. The Roman Catholic people have indeed a "zeal of God," but confessions and penances, and prayers to saints, and gaudy ceremonies, do not satisfy the cravings of their lives. It is needless also to remind you that those of us, both priests and others who have come out from among them, have more power and influence with them than those whom they call heretics and Protestants. It seems to me that this movement has begun right. The fact that it

has started with a converted Roman priest, is to my mind an evidence that it is of God, who does all things well.

The one definite proposal, which I wish to make to you is in the line of extending the circulation of THE CONVERTED CATHOLIC. This magazine is in my judgment destined to have a most important part in the future of this work, and every one of us who "lends a hand" to put one more copy into circulation may be assured that he or she has done a good work..

The circulation is at present 4,800 copies per month, of which many are sent gratuitously, for Father O'Connor rarely stops to think about his pay. It ought to be 10,000 and a few hours work from each of us will make it that before another year has come. The day it reaches this number, we will see this work a power, and if it is ever to have a strength that can make itself felt, we must each of us show our interest by doing something. I have made arrangements with Father O'Connor to take an active interest with him to increase the circulation, and what I propose now is that we should give it a push upward of at least 1,000 copies, and I will be one of one hundred to obtain each ten subscribers in the next three months. This dear friends, is something definite and practical.

It is "one thing" and if YOU will respond to it, at once this work will witness the dawning of a new day, and we will all rejoice together that we have had a chance in bringing it about. We intend to keep a list of all who will join us in this effort, and I shall be greatly disappointed if the list does not fill right up with the hundred names as soon as this comes to the eyes of the readers of THE CONVERTED CATHOLIC. There ought to be more than a hundred converted Catholics who would send on their names, with a promise to secure ten new subscribers as a thank offering at the beginning of this year for what God has done for them, and certainly there ought to be as many others who will stand with their brethren and sisters who have come out of this bondage.

Please remember that you help twice by helping quickly. Send a postal card at once to Father O'Connor, and tell him to enter your name on that list. You can then obtain the new subscribers and forward them any time within the next three months.

Yours, in the work,

JOHN C. COLLINS.

The "Special List" of new subscribers in response to the above should be made up as soon as possible. All can help. If you cannot get ten, try to get five, and failing five, one or two will be very welcome. Remember that many a little makes a mickle. Let the names of such new subscribers be marked "Special List." Address all orders to JAMES A. O'CONNOR, 60 Bible House, New York.

THE CONVERTED CATHOLIC.

A Monthly Magazine.

EDITED AND PUBLISHED BY REV. JAMES A. O'CONNOR

60 BIBLE HOUSE, NEW YORK.

SUBSCRIPTION, ONE DOLLAR A YEAR.

Volume IV. commenced January 1st, 1887.

OPINIONS OF THE PRESS.

A well edited publication doing a good work.—*Chicago Standard*.

In various pages of this magazine we meet the names of numerous converts from the Church of Rome.—*Presbyterian Witness* (Halifax.)

This magazine may be regarded as the organ of the Christian anti-Papal movement. It is edited with spirit.—*Christian Cynosure* (Chicago).

Its aim is the conversion of Catholics, and is also calculated to do good service in the Protestant cause.—*World and Work* (London, England).

THE CONVERTED CATHOLIC carries on a relentless warfare with Rome and all her works.—*The Christian* (London).

This is a fascinating and valuable publication, and deserves the patronage of the public, whether Protestant or Catholic.—*Daily Standard* (Bridgeport, Conn.).

It gives all the news concerning conversions from Rome, and the progress of the work of enlightening and saving Romanists.—*California Christian Advocate*, Dec. 22, 1886.

As a means of information touching Roman Catholic errors and corruptions it is a valuable publication. We like the Christian spirit that breathes in all its pages. *Christian Standard* (Cincinnati).

THE CONVERTED CATHOLIC, edited by James A. O'Connor, 60 Bible House, New York, is a capital publication, giving valuable information as to doctrines and facts.—*St. Louis Central Baptist*, Dec. 23, 1886.

Is edited by a live man in aid of evangelical truth among such Romanists as can be reached by its appeals and by the personal efforts of its fearless editor. It deserves and ought to receive Protestant patronage.—*Baltimore Methodist*.

Is pervaded by an excellent Christian spirit and calmly exposes the errors of Romanism to those who have been misled by its sophistries.—*Lutheran Observer* (Philadelphia).

OPINIONS OF THE PRESS.

An excellent medium for learning what hopeful conversions are taking place among the Catholics. Father O'Connor is doing a very necessary work, and we pray God's blessing upon him.—*St. Louis Observer.*

The editor, a converted Roman Catholic priest, is carrying on an excellent work in New York, and this magazine shows how successful he has been in the conversion of Roman Catholics to the truth of the Gospel. The magazine is full of interesting and valuable information. As a specimen, we reproduce one of the articles.—*The English Churchman* (London, England).

THE CONVERTED CATHOLIC, edited by Father O'Connor, is one of the most interesting as well as the most important periodicals of the present time; showing the enlightenment of Roman Catholics under the influence of our Protestant institutions; and most important as regards the dangers to which our country is exposed by the Roman priests and Jesuits who are seeking to overthrow our cherished institutions. Every single issue is well worth the subscription price—one dollar a year in advance. God speed the good work of Father O'Connor—*Boston Home Guardian.*

THE CONVERTED CATHOLIC is a very live magazine indeed. Mr. O'Connor, who was a Roman Catholic priest, left the Roman Catholic Church nine years ago and has been and continues to be an active Protestant minister in New York city. He preaches and lectures every Sabbath-day in his own hired hall in that city, and hundreds of Roman Catholics resort to his ministry. In fact he is the centre of a remarkable, spreading and much-needed recent movement for converting Roman Catholics. The earnest zeal, ability, tact and good temper with which Mr. O'Connor's magazine is characterized are worthy of all praise; while the work to which he has devoted his life—of converting Roman Catholics—meets with much sympathy from many evangelical Christians. He modestly solicits subscriptions to his magazine from all evangelical Christians, as the principal means to enable him to carry on his mission-work; and since the subscription is so very moderate and the matter in it so very entertaining and instructive it is to be hoped he will receive many subscribers from evangelical churches.—*Philadelphia Presbyterian.*

THE CONVERTED CATHOLIC.—Unsolicited we again call attention to this monthly magazine. Its editor is an earnest, self-sacrificing preacher of the Gospel to a congregation largely composed of those whom he has been instrumental in leading from the bondage of Popery into the liberty of Christ, and who are zealously and successfully co-operating with him in rescuing others from Rome. His magazine tells of this work, and aims to further it by enlisting the interest of all Protestants and by circulating among Romanists. It comes every month with good tidings from converted Catholics and with such other information as is calculated to stir the Christian heart. The price is only \$1 a year, and Christians cannot do better missionary work than by subscribing for it. They will not only get in return a magazine which they will read from cover to cover, but they will also materially help Mr. O'Connor to enlarge his usefulness. Let us add, they will have just the thing to put into the hands of their Roman Catholic neighbors.—*St. Louis Presbyterian.*

BUSINESS NOTICES.

LORD ROBERT MONTAGU'S "REASONS for Leaving the Church of Rome," will command attention. His large work, "Recent Events and a Clue to their Solution," which was one of the great factors in the defeat of Irish "Home Rule" last year will be sent from this office; price \$5.00.

WE BEG TO THANK THE FRIENDS WHO sent us clubs of new subscribers up to the beginning of the New Year. One friend in Morris, Ill., sent us twenty-six another friend sent us sixteen from Allentown, Pa., and a noble lady in Newton Mass., sent us thirty. We looked upon these handsome lists as New Year's gifts, and we need not say how we appreciated them.

Is Your Subscription Paid?

WE have on our books more than 600 names of persons who have received THE CONVERTED CATHOLIC every month last year, but who have not yet remitted the subscription. This is a small matter to each one of them, but it is of great importance to us.

There may be some who think they cannot spare a dollar at this time. Well, in such a case write and tell us so, and we will take all the comfort we can out of the knowledge that others are as "hard up" as we are just now. In all truth and justice, our readers should attend to this matter immediately.

Subscribers who have not paid for this year (1887), will please notify us of their intention, or the Magazine cannot be sent after this month. Will our good friends please remember this?

THE FOURTH EDITION OF "FATHER O'Connor's Letters to Cardinal McClosky" is exhausted. Altogether 10,000 copies have been issued. If there be a demand for a fifth edition, we shall be happy to issue it. A new series of "Letters," this time to Cardinal Gibbons, of Baltimore, will be commenced in the next issue of THE CONVERTED CATHOLIC. The popularity of the "Letters to McCloskey" we hope and believe will follow the "Letters to Gibbons." The year 1887 is going to be a critical one in the history of the Roman Church. The rebellion of Father McGlynn and his followers, the establishment of the new Catholic University at Washington, D. C., and the general activity of Rome already manifest, will form the subjects of these "Letters."

List of Choice Works for Protestants and Catholics.

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Father Martin, an Irish story full of the Gospel; 10 cents, 14 copies, \$1.00.

The Portrait of Mary in Heaven, 5 cents; 40 copies, - - \$1.00.

Father Chiniquy's great biography, Fifty Years in the Church of Rome, 832 pages; price - - \$3.50

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